

Scripture: John 21:1-14.

Sermon Topic: "The Right Side of
the Boat"

Text: John 21:6 --- "Cast the net on ~~the~~
~~right~~ the right side of the boat".

Proposition: The "net" with which we strain from life the traits of personality is woven of both common work and specific religious aspects. It will always be "on the right side of the boat" for the best "catch" if we cooperate with Christ's directions for our lives, so that sharing of life eternal with the risen Christ is the ultimate result.

Sources: Interpreter's Bible, Vol. 8,
pages 802-806.

(FOR MAR 26, 67)
EASTED

Dates and places used:

April 18, 1965 - Montrose, Colo - 8³⁰ & 11⁰⁰ am

March 26, 1967 - Alamosa & Blanca, Colo.

April 22 (EASTER) 1973, OAKLAND CALIF
15A

Lower part

Section: John 21:1-11

Section: "The Right Side of the Boat"

Text: John 21:1-11 -- "Cast the net on the right side of the boat."

Discussion: The "net" of our lives is
drawn from the right side of
the boat. It is a net of both common
and specific religious aspects.
It will always be "on the right side"
of the boat for the "best" reason.
We cooperate with Christ's fishermen
for our lives, so that through our
life shared with the risen Christ is
the ultimate reality.

Section: "The Right Side of the Boat"
Pages 202-203

Pages not to be used

March 26, 1957 - Abchurch Lane, London, E.C. 4
St. Dunstons Church

Introduction:

1. A crusty old Army sergeant snarled at a pink-cheeked private, "So you're getting discharged. And I suppose that after you get out you'll just be waiting for me to die so you can come and ~~tramp~~ on my grave?"

"Naw, Sarge," replied the private, "when I get out of this here Army I ain't never going to stand in line again". (Quote, 4/11/65, p.15).

2. I suspect that the disilluisonment and disgust of the private about the Army was akin to the feeling which the disciples of Jesus had after the crucifixion. There is ~~all sorts of~~ evidence in the gospel story to indicate that they were rather confused, lost, and perhaps disillusimoned after his death.

I. The Easter story in the Gospel of John reveals something of this let-down feeling they had, but also tells how it was overcome, so that they became people of great faith, with ability to persuade ~~hh~~ousands of others to accept this faith.

1. The Easter story in John begins with the 20th chapter, and is con-

tained in that and chapter 21, the last two chapters of the book. John tells how Mary Magdalene came to the tomb on the first Easter day, arriving ~~before~~ it was daylight. She saw the stone, which had sealed the tomb, rolled away. So she ran and told Simon Peter and one who is described as "that other disciple", whom many think was the disciple named John. These two came running to the tomb, Peter being out-distanced by the other. However the "other disciple" only looked in, and saw the linen cloths lying there, in which Jesus had been wrapped. Peter came up, and went into the tomb, a cave in the side of a hill. Then the other disciple also went in, and both ~~believed~~ knew the body of Jesus was not there.

2. Mary Magdalene had stood weeping outside the tomb, in the meantime. After the two disciples left, she stooped to look into the grave, still weeping, and saw two angels sitting where the body of Jesus had lain, one at the head, the other at the foot. They asked her why she was crying, and she replied, "Because they have taken away my Lord and I do not know where they have laid him". Then she turned

...in that and chapter 2, the Jews
 two chapters of the book. John tells
 how Mary Magdalene came to the tomb on
 the first Easter day, arriving before
 it was daylight. She saw the stone
 which had sealed the tomb rolled away.
 So she ran and told Simon Peter and
 one who is described as "the other"
 disciple, whom many think was the
 disciple named John. There was some
 running to the tomb, Peter being
 distanced by the other, however the
 "other disciple" only looked in, and
 saw the linen cloth lying there, in
 which Jesus had been wrapped. Peter
 came too, and went into the tomb, a
 case in the side of a hill. Then the
 other disciple also went in, and both
 disciples knew the body of Jesus was not
 there.

2. Mary Magdalene had weeping
 outside the tomb, in the meantime.
 After she saw the stone roll away,
 she went to look into the grave, still
 weeping, and saw two angels sitting
 there. One of the angels had said, one
 of the angels, the other in the tomb,
 they asked her why she was crying, and
 she replied, "Because they have taken
 away my Lord and I do not know where
 they have laid him." Then she turned

ound and saw Jesus standing nearby, did not recognize him. She thought was the gardener, and when he asked she wept, she asked him where they laid him. Jesus said her name to her, "Mary", in his own matchless way, she then recognized him. He told her not to touch him, but to go to his brethren" and tell them that he was ascending to their Father and his Father, their God and his God. Mary Magdalene went, and told the disciples "I have seen the Lord"; and repeated what he had said to her. This was the first post-resurrection appearance of Jesus, as told by John.

3. Later that day, in the evening, the disciples were together in a room, which they had closed up for fear they would be recognized by the Jews. Jesus came and stood among them. There is some reason to believe, from other gospel accounts, that he simply materialized in the room, without coming through the door; but John does not say it that way. Jesus greeted them with the traditional

you. As the Father has sent me, even so I send you." "And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive ~~sins~~ the sins of any, they are forgiven; if you retain the sins of any, they are retained." This has often been quoted as one of the sources of authority for their practice of forgiving sins by churches which claim that the disciples who were then present founded their churches, and passed on to the churches this power. We don't accept this. We think that only God has this power, to forgive sins. ~~Most scholars today even question the validity of this passage, saying it was not in the earliest of the gospel records, and was added by some seeking to bolster their own authority later. Anyway, we don't need to spend much time with it here.~~ This is the John account of the second ^{appearance} post-resurrection appearance of Jesus. Thomas, one of the disciples, was not present, and refused to believe that they had seen Jesus.

4. Eight days later, Jesus reappeared to them at the same house, when Thomas was present. Jesus had him touch the wounds. Thomas was con-

vinced, and exclaimed, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe".

5. Many scholars think that this chapter 20 is the original and true end of the book, because it ends with these words: "Now Jesus did many other signs in the presence of the disciples which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name". What more need John say, they argue.

6. The story goes on some more, though, and it is from the section now called John 21 that we took our Scripture of today. This is the fourth time that John tells of Jesus showing himself after the resurrection. Seven of the disciples, evidently still wondering what to do, had left Jerusalem and gone back to their native Galilee, Simon Peter among them. They had to do something to dispel the indecision and doubt, so they responded gladly to Peter's idea, when

... and exclaimed, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

Many scholars think that this chapter 20 is the original and true ending of the book, because it ends with these words: "Now Jesus did many other signs in the presence of the disciples which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that following you may have life in his name." That word used John says, they...

... The story goes on like more... and it is from the section... and John 21 that we look our... of today. This is the fourth... that John tells of Jesus showing... after the resurrection, seven... of the disciples, evidently still... wondering what to do, had... and went back to their... Peter, Simon Peter, among them. They had to do something to... the institution and doubt, so they... responded finally to Peter's idea, when...

he said "I am going fishing". All of them together, ~~the story seems to say,~~ answered, "We will go with you". They went out and got into the boat, perhaps Peter's old fishing boat, and fished that afternoon and all night; but they caught nothing. If one of these fishermen wrote this record, it surely vouches for his honesty, for not many fishermen would write so honestly about their fishing trips! Just as day was breaking, Jesus stood on the beach near where they were, at least close enough for them to hear him as they fished ^{in the boat} out on the ~~edge of the lake, from the boat.~~ He asked them if they had caught any fish. They answered truthfully, "no". He said to them, "Cast the net on the right side of the boat, and you will find some". They did as he said, and immediately it was so full of fish that they were not able to haul in the net. ~~One of them~~ described here as "that disciple whom Jesus loved", said to Peter, "It is the Lord!" Peter had been almost clothless in the boat, so he grabbed for his clothes, put them on, and jumped overboard and waded ashore. The other disciples came in the boat, dragging their net full of fish. When they all got on land, they found a charcoal fire

"All of them together," answered, "we will go with you." They went out and got into the boat, contrary to Peter's own fishing bag, and fished that day all evening and all night, but they caught nothing. In one of those fishermen wrote the record, "I never before for his honesty, for not many fishermen would write so honestly about their fishing trips. Jesus' boys had breakfast, Jesus stood on the beach near where they were, at least close enough for him to hear but as they fished out of the effort to take him the boat. He asked them if they had caught any fish. They answered truthfully, "no," he said to them, "Cast the net on that right side of the boat, and you will find some." They did as he said, and immediately returned full of fish. They were not able to haul it in, so they were described as "that of some who were 'come to'," said to Peter, "If it be Lord!" Peter had seen almost countless signs, so he stepped for his own out there on land, turned overboard and waded as one. The other disciples came in the boat, dragging their net full of fish. "They do all of only and they found a hundred and

there, with fish lying on it, and bread there too. Jesus had them ~~put~~ ^{add} ~~on the fire~~ too some of the fish they had caught. Then he said to them, "Come have breakfast," and they did. Do you like fish for breakfast? Maybe it doesn't sound too good, but in the coastal regions of our country in the more primitive ^{AND NEEDY} days of ~~50 and more~~ years ago the inhabitants were often glad to have them, ~~and~~ many of my own relatives still enjoy fish for breakfast. ~~You like what you become accus-~~
~~tomed to.~~

II. The gospel story of Jesus appearing to the disciples as they fished has something of timeless value to say.

1. For one thing, the story indicates that Jesus considered work important. In this case, he helped the fishermen in their work of fishing. With a net capable of holding 159 large fish, which the record said it caught, they obviously were not fishing just for sport. They were getting a catch either to sell, or to salt down and store. They were at work, and in this Jesus helped them. Thereby he indicated for all ages that he considered common, ordinary work a good and

honorable thing.

2. This is strange news in an age when we usually want to find a way of making the most prosperous living possible with the least work we can. For masses of people today work has neither dignity nor interest. They consider it a sheer nuisance, an intolerable necessity that has to be grudgingly done. And not until after work hours do people seem to think they begin to "live".

3. There are few facts needing more urgently to be relearned than the sacredness and sanctity of common work. If people would only realize that in and through every ^{WORTHWHILE} ~~proper~~ task they can serve not man alone but the Lord Christ, putting their loyalty to him into the doing of it, they would enjoy and find meaning in their tasks.

4. A Jesuit priest, Gerard Manley Hopkins summarized this attitude toward work beautifully. He wrote: "It is not only prayer that gives God glory but work. Smiting on an anvil, sawing a beam, whitewashing a wall, driving horses, sweeping, scouring, everything gives God some glory if being

honorable thing.

This is a great news in the world when we really want to find a way of making the most precious thing possible with the least work we can. For masses of people today will do nothing simply for interest. They consider it a sheer nonsense, and they will not do it unless they are absolutely forced, and not until after work hours do people seem to think they begin to "live".

3. There are few false heresies more dangerous to be tolerated than the indifference and sanctity of common work. If people would only realize that in and through every great task they can serve not run alone but the Lord Christ, putting their loyalty to him into the doing of it, they would enjoy and find meaning in their tasks.

4. Jesus Christ, God and Man, looking summarized this attitude toward work beautifully. He wrote "It is not only prayer that gives God glory but work. It is an anvil, leaving a beam, whitewashing a wall, crying, pouring, sweating, soaring, every-thing gives God some glory if done

in his grace you do it as your duty. To go to communion worthily gives God great glory, but to take food in thankfulness and temperance gives him glory too. To lift up the hands in prayer gives God glory, but a man with a dungfork in his hand, a woman with a sloppail, give him glory too. He is so great that all things give him glory if you mean they should. So then, my brethren, live."

5. Of course, there are people who agree with this so thoroughly that they do nothing but work; and defend themselves as quite godly people. Work has its place among the sacred things we must do, but it is not all ~~xxxx~~ there is to being a good person, a good christian. There must be a real feeling for the Lord, a ~~xxxx~~ willingness to obey him, a sense of value in some things which are strictly spiritual and worship functions. Peter recognized Jesus, and very impractically dressed, then jumped out of the boat and waded to his Lord. It wasn't smart, it didn't reveal very good thinking, but it did show his excitement and love for this one whom he had thought dead. The whole group followed the suggestion of one whom they then considered a stranger

in the same way as you say
to go to court and testify
testimony, but we ask
thankfulness and forgiveness
glory, for life in the hands
of our lives, and we are
a martyr in his hand, a man with
a martyr, give his glory too, and
to the great end, all things give
glory, it you mean they should, do them
by ourselves, give...

2. Of course, there are people who
are not with us, and they are
to not be out work, and do not
to be as quiet as you are, for
the things among themselves, and
that do not all six there
to give a good person, a good christ-
ian, their must be real, and for
the Lord, a xxix will come to obey
him, a sense of value to each other
which are strictly spiritual and worship
unction, they recognized Jesus,
and very respectfully dressed, then
gained of the fact and wished to
his Lord, it wasn't easy, it didn't
seem very good thinking, but at his
show the excitement and love for
one who he had thought dead, the whole
group followed the movement of one
whom they had considered a martyr

to throw the net on the right, or other side of the boat. Perhaps they thought that from the shore he could see a school of fish that they could not see. After they had made their catch, they looked with renewed interest at the one who had given them this advice, and recognized their former master, Jesus. They joined him in breakfast, and ~~the~~ next chapter ^{OF THIS STORY} we have is that found in the book of Acts, showing how they were traveling all over, teaching about the risen Lord and winning converts. They learned that obedience to Jesus "pays off". They found that ~~he~~ didn't do everything for them, but simply helped and advised them. They even had to bring some of the fish for the breakfast he ~~had~~ prepared. ~~But~~ they gave up the everyday job of fishing, after that, and turned to the teaching and preaching mission for which they became famous, but for which they were certainly an unlikely bunch. As they traveled, we have reason to think they continued to make their living from their trades, but they mixed with their labor liberal doses of time given to teaching and speaking of their resurrected Lord. They had found ^{that} the worshipful and spiritual service of Jesus is important, too.

...the fact, or other
 side of the coin, ...
 ...the ...
 ...of ...
 ...they ...
 ...collected ...
 ...one ...
 ...recognition ...
 ...they ...
 ...in the ...
 ...very ...
 ...the ...
 ...they ...
 ...of ...
 ...and ...
 ...to ...
 ...break ...
 ...the ...
 ...for ...
 ...and ...
 ...some ...
 ...are ...
 ...as ...
 ...like ...
 ...living ...
 ...mixed ...
 ...of ...
 ...of ...
 ...to ...

6. As we think of this in relationship to ourselves, the lessons seem obvious. If we cast our net, our efforts, ~~xxx~~ in life, "on the right side of the boat", we can do so only as we imitate and obey Jesus Christ. As we go about our daily work, it is important that we be able to see in it a service through which we can work as Christians. ~~xxxxx~~ We should not become too engrossed in our work, however serious and important, but spend some time in consideration of the christian gospel truths, and in the teaching and spreading of them. If these attitudes and activities are the framework of our lives, then, indeed, we have cast the nets on the right side of the boat.

Conclusion:

1. The net with which we strain from life the traits of personality is woven of both common work and specific religious aspects.

2. It will always be "on the right side of the boat" for the best "catch" if we cooperate with Christ's direction of our lives.

3. The Easter story ~~thus~~ gives us

As we think of this in relation to ourselves, the lesson seems obvious. If we cast our net, our effort, in life, "on the right side of the boat", we can do so only as we imitate and obey Jesus Christ. As we go about our daily work, it is important that we be able to see in it a service through which we can work as Christians. Tasks should not become too engrossed in our work, however serious and important, but spend some time in consideration of the Christian model, and in the teaching and example of Christ. If these attitudes and activities are the framework of our lives, then, indeed, we have cast the net on the right side of the boat.

Conclusion:

1. The net with which we strain from life the traits of personality is woven of both common work and specific religious aspects.
2. It will always be the right side of the boat for the "catch" if we cooperate with Christ's direction of our lives.
3. The parable story thus gives us

our personal assurance of ^{the} resurrection of our present lives into interesting and purposeful existence. It ~~went~~ ^{goes} further, ~~we know~~, so that the resurrection of Christ ~~also~~ is our assurance of a life eternal, in the presence of the one true God.

4. "Cast the net on the right side of the boat". Be a Christian. Recognize, believe in, obey and serve with gladness the ^{risen} Lord.

